

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

AUGUST, 1876.

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AMERICAN MISSIONARY ASSOCIATION.

A NATION BORN AT ONCE.

The church has long been praying for the coming of the happy time when a nation shall be born at once. Doubtless that day will be joyful, but is it not well to consider that it will be also a day of toil, care and anxiety? A revival in a church is a time of rejoicing, but every pastor knows that it brings with it great labor and solicitude in watching over the converts. It is a glad day in the household when it is announced that "a man is born into the world," but every parent knows that with the joy comes also the care in training the child, and that this lasts for years—nay, that there is no relief till the child is born again, and then the new life must be watched over. Only when the soul is safe in heaven is the care ended!

But if a nation were born at once and added to the people, there might be joy, but there would be responsibility. Somebody must take care of the new born nation! Precisely this did occur in these United States. On the first of January 1863, a nation was born at once, born out of slavery into freedom, out of chattelhood into manhood! Joy rang over the world when it was announced, and one of the brightest pages in our history was written. But do we forget the great burden that was rolled that day on the hands of this national family?

Let us look into the history and circumstances of this family. It descended from two brothers that came over about the same time. The older brother settled in Jamestown, Va., and soon afterwards the younger, at Plymouth Rock. Both branches are interested in this new-born race, but by a strange division, all the joy is with the younger brother, and all the care with the older, who is least able to bear the burden.

The Southern brother is poor. His capital was exhausted in the war, his lands are worn out, his laborers are gone and he is unused to work. Many of his own children were illiterate and this new born race throws millions of children upon him to be educated. He has few schools and does not feel willing or able to support the many more that are needed. Moreover, he is still beset with many old antipathies that hinder him from using promptly the labor of the new born race or of welcoming the hardy sons of the Northern branch of the family. He certainly seems illy prepared for the great burden laid upon him.

The new-born race is helpless. Nothing else born on earth is so helpless as a human child. The young fish, bird, or beast, soon moves without help, and provides for its own wants, but for years the child of the superior race is dependent—utterly dependent. God has arranged to meet this want. No other human impulse is so strong as a mother's love—it will bear and do all things for the sake of the child. Without this the race would perish. But this new born race comes upon the world with no such impulse to guard it. There are instances—touching ones—of the kindly affection of the old slaveholders for the negroes, but as a rule they are the objects of aversion, distrust and neglect. God delivered Israel from bondage and showed his appreciation of their helplessness. He brought them out with all their property—"not a hoof was left behind"—nay he gave them favor with the Egyptians, and they borrowed from their old masters, and came forth laden with the spoils of Egypt. Notwithstanding their rebellions he bore with them and carried them as a nurse; he fed them with manna, he gave them water from the rock; he gave them laws; an organized state and church; he left them not till he had planted them in homes; he gave them lands, houses, wells, olive yards and vineyards. That is God's method with the helpless children of bondage.—He now leaves the work and *his example* to his church. *Somebody* has a duty, and ought to take the hint in reference to our ex-slaves!

This new born people are, moreover, exposed to many temptations—temptations that are begotten of their old slave-life or intensified by it—such as idleness, intemperance and licentiousness. Demagogues hoodwink them; embittered foes intimidate them; Romanism allures them; and an excited emotionalism deceives them with the semblance of piety without morality.

But they have noble qualities and bright possibilities. They have faith, hope and patience, far beyond their Israelitish predecessors—they long to improve their outward condition and to cultivate their minds and hearts. They can become useful citizens here; they can enrich our piety by the warmth of their emotions; they can add to our treasures of song and of eloquence, and God manifestly has a call for them to bear the Gospel to the land of their fathers!

Has the younger, the Northern, brother no duty in the premises? He is comparatively prosperous and intelligent. He bewailed the sufferings of the slave—denounced his brother for the sin of slavery; by the strong arm of war delivered the captives; and now, having impoverished his brother and brought the slave into his new, untried and difficult position, can he wipe his lips, fold his hands and excuse himself from all further responsibility? If he does, he is no true follower of that God, who, when he had caused a nation to be born at once, cared for them, nourished them, instructed them and never forsook them till their wants were fully met.

THE FINANCIAL OUTLOOK.

The friends of the Association, whose prayers and self-sacrificing benefactions have sustained it hitherto, are entitled, and will be glad, to know the state of its affairs financially.

At the opening of this fiscal year, we planned such a reduction of expenditures as would enable us to meet current expenses and pay something on our debt, *provided* the receipts of this year should equal those of last, but up to July 1st, the falling off in receipts, owing to the hard times, threatened us with an increase of our debt of about \$12,000.

This amount in better times would be relatively small, but we felt that *now* it

could only be raised by self-denial. The officers of the Association were not willing to ask others to make sacrifices they were not ready to share, and in this emergency the two Corresponding Secretaries and the District Secretaries offered a very material reduction of their salaries, which the Executive Committee felt constrained to accept. A brief appeal based on these facts has been sent to some of our friends, and the responses have been very encouraging. If the receipts for August and September equal those thus far in July, we shall escape the much dreaded calamity of an increased debt. May we not, then, ask others of our friends—those who can give but little as well as those who can give more—to remember us now when a little help will avail so much.

LIBERAL GIVING.

The Congregational Church of Michigan City, Ind., made its annual contribution last Sabbath to the American Missionary Association. It amounted to \$126.50. With a resident membership of about ninety, and none of them wealthy, this contribution is worthy of special mention. A church that takes pains to cross the Centennial boundary in that way, has a capital start for the next epoch. We know a church which pays its pastor \$7,000 salary, but whose annual collection to this object was not half so much.

The little item above, which we clip from the *Advance*, is but an illustration of the gratifying results that may be reached even in comparatively feeble churches when the pastor takes a deep interest in the benevolent operations of the churches, giving his people missionary information, and holding up the duty of Christian liberality.

SELF-DENYING BENEFACTIONS.

Our Western District Secretary gives us, in a recent letter, the following touching instances of Christian self-denial.

From a letter just received from a lady in this State enclosing \$100, I make the following extract :

“By denying myself the pleasure of attending the Centennial gathering at Philadelphia it will enable me to do for missionary and other purposes. As my life is drawing to a close it would be to me but as a momentary pleasure; I therefore submit to make the sacrifice cheerfully.”

Is not that a gift that God will bless ?

I make another extract from a letter received from a lady residing in Iowa. After expressing her deep sympathy with our Association in its financial embarrassments, she adds :

“As I am a homeless widow dependent on the proceeds of my daily labor for sustenance, the assistance I can render is small indeed, but my hope is that I may influence others. I propose to be one of twenty in this county who will pay \$5 to the American Missionary Association by the 30th of this month, and that amount during each remaining quarter of the year.”

Is it not encouraging to read these words from such cheerful and hearty co-laborers ? Would God that such friends were greatly multiplied.

BOSTON ANNIVERSARY ADDRESSES.

We publish to-day the addresses made by Revs. Messrs. DeForest and Foster at our Boston Anniversary. Let not their length deter any one from read-

ing them. The views are forcibly and clearly stated, and the facts are dealt with by ungloved hands. Americans should ponder these topics in the centennial year, for they touch the quick of the nation's danger and duty.

THE INDIANS—GEN. CUSTAR—PEACE POLICY.

We were just about to pen some thoughts on the topics suggested by the words of our heading, when there came to hand the *N. Y. Times* of July 13th, with an article which expressed so clearly and forcibly our own convictions that we have transferred it to our columns. We invite attention to it. It is headed "EXTERMINATION."

The article in our last number on Church Philanthropy, by Rev. Dr. Townsend, was copied from the *Congregationalist*. By an oversight we failed to give credit. We make amends.

FREEDMEN.

OUR COLLEGE RECORD.

GEORGIA.

ATLANTA ANNIVERSARY.

From Rev. C. W. Francis, Atlanta.

Anniversary Exercises—Graduates from College, Normal and Biblical Courses.

Our anniversary exercises awakened unusual interest among those who do not often express any enthusiasm in regard to such matters.

The occasion possessed special interest on account of the fact that a class of six were to graduate from the College department as its first representatives. These, with four who had completed the Normal course, and three who had finished the eclectic Biblical course, made up thirteen, a larger number than have ever before been sent out at one time from this school. Most of them had been here from the first opening of the institution; indeed were among the first pupils in the early American Missionary Association schools in the State, and so had received their whole training under the same edifice. The examinations were carried on for three days in the presence

of a board of examiners appointed by the Governor, who expressed much satisfaction with the results. The anniversary exercises on the fourth day were attended by a very large audience, who manifested the deepest interest until the close. All of those who were to graduate participated with productions which were very creditable, and were a surprise to those who attended such exercises here for the first time. The increased attendance on the part of all classes, the marked attention and ready acknowledgement of excellence, and the hearty expression of interest and appreciation, seem to indicate that a slow but steady progress in the right direction is maintained.

It is a great source of satisfaction that all of these graduates are Christians, and go out with deep impressions of the importance of the work they have to care for, and earnest purposes to make that work effective. All have had experience in teaching, and nearly all go to new fields of labor, without pausing for rest or returning to their homes. A large portion of the school have done the same, passing within a week from duties here, to the charge of schools of their own in a hundred different places in

nearly every portion of the State, in school-house, church, log cabin, brush arbor, barn, or wherever a score of children can be gathered and a partial shelter from driving rain or burning sun be secured. It is a new and toilsome work to many of them, and three months of school under the great disadvantages everywhere found do not seem to promise great things, but it is a little, and in the right direction, and it pays to inspire and fit them for such service to those who sit in darkness.

PRESS NOTICES.

From the Republican.

The Atlanta University.

The reports by the *Constitution* and the *Times* of the commencement exercises of this institution are worthy of high commendation. We are glad to know that amid the conflict and turmoil of politics we have papers ready to do justice to each and every institution in our midst. The Atlanta University has unquestionably a corps of professors equal in talents and devotion to any school in the South.

From the Atlanta Constitution.

Atlanta University—Commencement Exercises—Fine showing for the classes.

The annual commencement exercises of the Atlanta University [colored] began yesterday. The institution was thrown open to visitors, and many availed themselves of the opportunity of seeing how far the colored boys and girls were improving the privileges there furnished them.

The University is at present receiving a donation of \$8,000 per annum from the state. The President, Edmund A. Ware, A. M., has evinced a decided capacity for his work, and is undoubtedly doing much good. Assisted by an efficient corps of instructors, he is educating many of his pupils up to a point, that a few years ago was not thought possible.

The *Constitution* reporter was courteously received by Mr. Ware and assistants, and shown through several of the rooms. Every thing was the embodiment of neatness, and we were struck with the politeness and respect exhibited towards both teachers and visitors by the pupils. Of these there are now two hundred and forty.

Several of these classes we heard recite, and were agreeably surprised at the marked proficiency of the pupils. They dealt with the intricacies of botany, arithmetic, and Greek in a manner that would have reflected credit upon any school.

We wish the institution much success.

From the Atlanta Times.

Atlanta University—Commencement Exercises—Interesting Occasion.

The public exercises of the Atlanta University, which have been in progress all the week, were yesterday brought to a conclusion by the anniversary exercises. The church was crowded with a very large audience. Quite a number of prominent citizens were present, and they seemed well impressed with the exercises of the day.

We give expression to the opinion of every competent judge present, when we assert that the orations and essays were exceptionably fine. With one exception they were written in a clear forcible style, without the usual faults of youthful composition.

It was remarkable that very one of the orations should have been delivered so well—with such perfect enunciation and such fine emphasis. Three or four of the speakers possess no small degree of oratorical talent.

The singing was as good as we have ever heard by any school or congregation. Most of the pupils sang by note, and rich tenor, bass, soprano and alto voices could easily be distinguished even in the burst of the choruses by two hundred voices.

The musical education of the pupils of the University seems to be finely attended to. The pupils excel in this department; many of them seeming to possess no little talent.

The whole exhibition reflected honor on the colored race, on the individual pupils, and on their instructors. All the orations and essays were original.

After the singing of the parting song by the class, President Ware delivered the diplomas given by the University. The previous classes had only received certificates of graduation in certain studies. The class of yesterday was the first set of regular graduates from this or any similar institution in all this section of country. Every one of the graduates was a professed follower of Jesus Christ. They will be watched with affectionate interest by their instructors in their course hereafter.

Bishop Gilbert Haven made an earnest speech to the graduating class, which was full of good advice.

The University is constantly increasing in popularity. The attendance grows larger every term, and during the one that has just passed was considerably over two hundred.

FISK UNIVERSITY.

The closing exercises of Fisk University, Nashville, Tenn., occurred May 21-25. A sermon was preached by Bishop D. A. Payne, D. D. President of Wilberforce University, at 11 o'clock Sunday. Prof. F. A. Chase lectured at 3.30 P. M. on the life and labors of David Livingstone, before the Society for the Evangelization of Africa. This lecture was but one of a series of missionary lectures and addresses on Africa, which have been delivered before the students of the University during the past year. By these addresses a great interest has been aroused in the minds of the students on the subject of African missions, and several of them are study-

ing their duty with reference to that land.

At 8 o'clock, a sermon was preached by Prof. H. S. Bennett, which was followed by the usual observance of the Lord's Supper.

From nine o'clock until one, during Monday, Tuesday, Wednesday and Thursday, classes in all grades were examined in the studies of the past term. In addition to the common branches, classes in Botany, De Amicitia, Caesar, Virgil and Horace, Greek Lessons, Anabasis, and Greek Testament, Algebra and Trigonometry were examined.

Could the enemies of the education of the negro have been induced to visit the classes during the examinations, their preconceived notions must have received a terrible shock if they were not completely overthrown.

One of the most interesting features of the occasion was the examination of a class of young men in Theology. During the year thirteen young men have been pursuing a course in Theology under the instruction of Rev. H. S. Bennett, Professor of Theology. The class, consisting of eight at the close of the school, were examined in the English Harmony on Tuesday, and in Skeletonizing on Wednesday. Both examinations were attended by large audiences and were well sustained. This class give only part of their time, about one-third, to Theology, while they are pursuing their literary and academic studies in their various grades. The experience of the past eight years has demonstrated the wisdom of this course.

The colored people of the South need young men, who may go immediately into the field, with what culture they may receive in a few years of study.

On Monday, Tuesday and Wednesday evenings, the usual literary exhibitions and anniversaries came off, in which a large number of young ladies and gentlemen participated. The exercises were highly entertaining to large audiences.

As indicating the ability of the colored youth for literary effort they were promising. Some of the productions had decided merit, while the delivery of the readers and speakers, was on the whole animated, clear and vigorous.

The occasion was made more interesting by the presence of Prof. Geo. L. White, of the Jubilee Singers, who came over from England for the purpose of setting on foot measures for the good of the Institution.

EXAMINATION AND COMMENCEMENT EXERCISES AT TALLADEGA COLLEGE.

By Rev. W. G. Marts, Talladega.

The examination of the classes of this institution, for the term that has just ended, commenced on Tuesday, the 20th of June. The weather was fair, and cool enough to make it pleasant for intellectual efforts, and agreeable for visitors.

Besides the friends of the students and the patrons of the school, quite a number of the prominent citizens of the town were present. Among these were noticeable Ex-Gov. Parsons, and Judge McAfee. They listened to the examination of the classes with an interest and appreciation that was very pleasant and encouraging to pupils and teachers.

The recitations did great credit to both the students and their instructors. They showed at once the capacities of the young people, and the patience and thoroughness of Prof. Safford—the principal—and of the efficient corps of instructors who assisted him.

It is, indeed, a very wholesome way in which to break down prejudice against the colored people, for the white people to visit the school, during its examination and closing exercises, year by year, if the students acquit themselves always as well as they have done this year. Nor were the circumstances the most favorable to indicate the real work of the institution, for many of the best

students could not be present at the examinations, having been compelled to go out and teach school a number of weeks before the close of the term. This they are in some cases obliged to do, or lose their chance of getting schools, and thus their means of meeting their expenses at school.

During the three days of the examinations, twenty classes in all were examined by eight teachers.

Prof. Andrews had examined his classes in the theological department a week before, having been compelled to go to the bedside of his, as he feared, dying mother.

Seldom do students in our Northern seminaries acquit themselves more creditably than did the more advanced class in theology at this examination. Some of the members of the second class, likewise, surprised their auditors with their rapid and nearly endless marshalling of dates, and the classification of events of Bible history.

As to the numerous examinations in the other departments, where all the classes did so well, it is impossible in so brief a sketch to speak particularly of any class or teacher, without seeming to disparage others.

At the close of the examination on Thursday evening, the Rev. E. P. Lord, —the principal of the school for the coming year—delivered an interesting address. It was listened to with marked attention. He was followed by Ex-Gov. Parsons in some excellent and instructive remarks. It remains for me to add a word as to the evening exercises of Tuesday, Wednesday and Thursday. On Tuesday evening, the "Young People's Literary Society" held its fifth anniversary exercises. The chapel on this evening, as upon the two following, was crowded to overflowing.

The performance was very creditable to the young men and women who took part in the exercises.

The music each night was very good,

and called forth a hearty expression of appreciation. This was especially true of the concert night, (Wednesday).

The most interesting of all were the graduating exercises on Thursday night. The graduating essays and orations showed much culture. There was in most cases a very vigorous grasping of the subjects in hand, and a very thorough handling and development.

At the end of these interesting exercises, Prof. Safford delivered a very pointed, feeling and impressive address to the eight young men and women of the graduating class, and then presented them with their diplomas. This is the first class that has finished a prescribed course of study in Talladega College and received diplomas.

I forgot to speak in the proper place of the progress the *pupils in drawing* made during the term, under the instructions of Mrs. L. J. Safford. Quite a number of the pictures, that had been completed by the young ladies, were hung upon the walls of the chapel, and were much admired by the visitors.

LOUISIANA.

*From Miss Laura A. Parmelee,
New Orleans.*

STRAIGHT UNIVERSITY.

First Graduation from College and Law
School—Southern Teachers Two
ladies graduate from College.

The examination, exhibition and commencement at Straight University were all very satisfactory. I wish some of the New York officials could have been present during the week, especially at Central Church, Friday evening, June 9th, to witness the graduation of the first college and law classes. That eight young men pass fine examinations and are admitted to the bar of Louisiana, is an event of no small importance.

The most significant feature—and here I pause to wonder if *significant* is really

the right word; perhaps delightful is more honest—connected with this law class, is the fact that it has been trained by Southern men, who are thoroughly identified with Southern interests, but are willing to put aside prejudice for principle. Their devotion and faithfulness could not have been surpassed. It is pleasant to give them this just praise.

Probably Straight University will receive more local honor for graduating so large a law class, than for conferring college diplomas upon two young ladies; but to those connected with the school there can be no question that the best work of the Institution is represented by these noble girls. Very few persons can appreciate the sacrifices they have made to complete the long course of study. For six years they have been punctual, faithful and persevering in spite of every discouragement. Many of their early classmates dropped out of the course, because they found the effort to maintain themselves and acquire an education greater than they could afford.

Listening to their well written essays and remembering some of the struggles they had endured for the sake of knowledge, I was glad they composed the class of '76, and could but think the women of a century ago exhibited no greater fortitude and patience than our good girls of Straight. They are Christian ladies as well as good scholars.

Commencement exercises had an inspiring effect upon the students and also upon the very intelligent audience, who heartily applauded Prof. Adams' able address that pleaded the need of higher education.

This has, in every respect, been a successful year. About the middle of January, or first of February, fresh impetus was given to every department. New scholars of marked ability and the rearrangement of classes and studies, created enthusiasm. About the same time interest in the students' prayer-meeting deepened; one of the young men started

an early morning meeting in his room, which was held regularly till the close of the term; devotions at the close of evening study hours became more interesting and impressive; and soon many were confessing their love for Christ. But it would be impossible to mention all the pleasant memories that teachers and scholars will keep of the past year.

From the New Orleans Republican.

The Straight University.

One of the most complete, practical and useful institutions of learning in this city is the Straight University, located on the fine thoroughfare of Esplanade street. The closing exercises of the past term of the University commenced on Sunday evening, the fourth instant, with an able address before the theological class, delivered by Dr. Alexander, on the subject, "The Ministry we Need."

Examinations in various studies were thereafter held on Tuesday, Wednesday, Thursday and Friday. The proficiency and attainments shown in the theological, ancient history, Latin, botany, mathematical, geography and English grammar classes were most creditable, and gratifying alike to the teachers and friends of the University.

On Thursday evening the annual exhibition exercises were held at the Central Church. This was one of the most interesting exhibitions ever given by the students of the university. The programme was somewhat lengthy, but the attention of the large audience remained unabated to the end. Several songs, duets and dialogues were well rendered, and during the evening short and excellent speeches were delivered by young students deserving of praise.

The regular graduating exercises occurred on Friday evening, when essays and addresses were delivered and diplomas awarded.

The law department of the Straight University presents such excellent advantages, that many of our young men,

not colored, have availed themselves of the opportunity and privilege of attending its lectures, and eight young men graduated from the law class at the last term, and have been admitted to practice at the bar of the State courts.

AFRICA.

SURVEY OF THE FIELD.

Letter from Rev. E. P. Smith.

FREETOWN, SIERRA LEONE, {
West Africa, May 22d, 1876. }

When I wrote you last I was about taking passage for the Gambia, with a view to explore the river some 400 miles for a mission field among the Wallis. On arriving at the mouth of the Gambia river, April 29th, I found that the only steamer which plies on the river was disabled and could not be repaired for some weeks. The colonial Governor kindly offered to send me up in the steamer if I could wait for the repairs. The alternative was to go up in a trader's cutter, trusting to wind and tide. Either course would likely bring me into the rainy season and thus cause unusual danger of fever. The information, however, received at Gambia from officers of the Government and the missionaries, led me to doubt so seriously the probability of finding an open field at the present among the Wallis that it would hardly have been advisable to make the journey for the purpose of further information. The British Protectorate does not extend beyond one mile from either bank of the river, which generally covers the mangrove swamps, and the natives are in no degree subjected to British authority.

Only a few weeks before my arrival, one of the tribes had demanded the return of some fugitive slaves, but the Governor refused the demand. A short time after, the Governor had occasion to visit this tribe on official business, when

the natives undertook to seize him, and he barely avoided being held captive, subject to the return of the escaped slaves. This fact, of itself, shows the disturbed state of the country, and that an essential element of an enlarged mission to Africa, viz. a protecting government, native or otherwise, is wanting for the present on the Gambia. I believe that some day, and, perhaps, not long hence, England will assume control of matters on the Gambia river, and for some distance north and south, and also open a route of travel and trade from Barrakonda on the Gambia to Sego on the headwaters of the Niger, and that then Sego will offer one of the best of mission fields, itself far within and opening across the continent. For the purpose of general information respecting the people and the country, which will be useful when this route of trade is opened, I should have been ready to undertake the Gambia trip as far as Barrakonda, and thence by land to the Wallis, if the Government steamer had not been disabled.

I reached Sierra Leone on the 1st of May, and the next day at evening went on the Sherbro steamer to Bente or Good Hope Station on the Sherbro Island. Here I found Mr. Root and Mr. Billheimer, and two native helpers as school teachers. Four miles out, Mr. Goodman, another native helper, is teaching a school at Debeah. This constitutes the Good Hope Station. There is a church membership of about forty, including the eight new members lately added. The two schools at Good Hope and Debeah number from fifty to seventy-five pupils. The scholars, the church members, and the Sabbath congregation, are mainly from what is known as the "Sierra Leone people"—that is, emigrants from Sierra Leone. Within the last fifteen years, the whole native population have retired and the Sierra Leone colonists or emigrants have come in. They are not hopeful as a class for

any future work. They are traders and jobbers of one sort and another, and use that most wretched nondescript of a language, Sierra Leone English, which is neither African nor European, but consists of such English words, and put into such forms and combinations as a savage, or a "Heathen Chinese" is most likely to use when he first begins to attempt the Anglo-Saxon tongue. How such language came to be brought into use as a vehicle of thought for educated men is one of the wonders of this wonderfully dark country. No heathen language can be so utterly poor and barren.

I was down with a hot fever when the steamer came to the wharf at Good Hope, but it soon passed off, and after one day I took passage in the "Olive Branch" for Avery Station at Manah on the Manah river, four miles from the Bargroo river, and about forty miles from Good Hope. The "Olive Branch" is an open boat, with eight oars and two masts with large sails—manned by a native captain and crew. She is a fine craft, and with a fair wind will make time with any of the coast steamers. She was built at the mill by native carpenters under Mr. Burton's direction. The "Olive Branch," with her African crew, brought me from Avery to Sierra Leone via Good Hope, a distance of 160 miles. The last 60 miles, we came before the wind in less than ten hours—but the night before we were obliged to go in shore and anchor while a tornado swept over us, and until a strong head wind subsided.

Avery presents a different field for mission work from Good Hope. It is forty miles from the "civilization" (?) of the coast, and is in close proximity to the Mendi people proper. It is on higher ground and above the mangrove swamps, and, consequently, is a much more healthy situation. In fact I doubt whether there are many places along the western coast, until you get back some

distance and into some mountain range, which surpass Avery in healthfulness of climate. During my stay the thermometer ranged from 75° to 86°. This was the beginning of the rainy season. This mission station differs from Good Hope and others of the Mendi Mission, and indeed of all other missions on the West Coast except the Basle mission at Accra, in the industrial feature introduced by Mr. Burton some years since. In one of his visits from Good Hope in the back country, Mr. Burton came upon a swift running stream of clear water, just where it fell over a ledge of rocks some 12 or 15 feet. He had passed on the way parties of natives cutting out boards from their hard almost *iron-wood*, trees with their hand saws in the most toilsome manner. As Mr. Burton saw this power throwing itself down the rocks he could not help but ask, for what purpose is all this waste? You are familiar with the sequel. The raising of the funds for a saw-mill, its erection, its good service, paying for itself and all its running expenses in lumber for the mission, or put into market. There can be no question as to the beneficial effects of this industry. It furnishes the natives useful employment—gives them new ideas of life and gathers a little community around, who are closely allied to the mission, and can be brought much more easily than any others under educational and religious influences. In this latter respect, however, the opportunity has not by any means been occupied as it should have been, either for schools or religious work, owing to the want of an adequate missionary force. The past cannot be recalled, but its mistakes can, I trust, be obviated in the future. So far as I can now judge Avery offers as favorable a base for aggressive interior work as any point along the West Coast. The Mendi people are within reaching distance. They number from 100,000 to 150,000. They are on the whole a promising race—good phys-

ique, sprightly minds and of an enterprising disposition. They are well disposed and will probably be ready to receive teachers and missionaries at their towns much faster than suitable missionaries and teachers will be found ready to go.

I find I have not time before the steamer sails to report further upon the Mendi mission, but must close. My health continues good.

MISCELLANEOUS.

THE TEST: SHALL WE HOLD OR LOSE THE RESULTS OF TWO HUNDRED AND FIFTY YEARS OF MIS- SIONARY LABOR?

An Address at the Boston Anniversary of the
American Missionary Association, June 1, 1876.

By Rev. H. P. DeForrest, Westboro', Mass.

You are devoting this year to memories of the recent past. They will be valuable to us in proportion as they teach us how to use our present, and to prepare for our future.

There is a past behind these churches of the Pilgrims, represented here to-day; a past of prayer and labor for the coming of the kingdom of God. In response to this prayer and effort, the Master is saying to us, as he said to that old church in Philadelphia, "Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." But he is, also, saying to us, as to them, "Hold that fast which thou hast, that no man take thy crown!"

The single point I wish to make is this,

That in the work of this Association God is putting us to the test, to see whether we shall hold, or lose the fruit of the missionary traditions, and the missionary spirit, and the missionary labors of two hundred and fifty years.

For never did missionary work thrust such gigantic demands in our faces as to-day. Never did we see, so clearly,

that these demands are not to be lessened, but multiplied, without limit, save from our failure to push forward, in the near future. And, therefore, the solemn, thrilling question is, Are we equal to the exertion required to hold fast that which we have gained in the past, or, now, in the dawning of the long promised day of victory shall we lose our crown? That we may appreciate that this crisis is, really, before us, let me ask you to glance, with great rapidity, at a few salient points of our history.

I. Let us remember, first, then, that when our Pilgrim fathers set out for these shores, it was not merely to seek a refuge from persecution, and to find freedom to worship God; but that they themselves reckoned among their motives, *this* above all, "A great hope and inward zeal they had of laying some good foundation, (or, at least, to make some way thereunto,) for propagating, and advancing the Gospel of the kingdom of Christ in those remote parts of the world; yea, though they should be but stepping stones unto others for the performance of so great a work." The missionary idea was in this Pilgrim church, while as yet it lay in the womb, unborn.

II. In the second place, let us remember that, as soon as the Fathers were relieved from the absolute necessity of devoting their whole strength to gaining a subsistence, they began to carry out their cherished missionary idea. In 1646, the Massachusetts colony passed an act for the propagation of the Gospel among the Indians. Straightway John Elliot went over to Nonantum, and after ten years' labor, there was an Indian church at Natick, and from Worcester to Cape Cod, and from the meanest child of the forest, to the haughty King Philip of Pokanoket, every one had become familiar with the face and the voice of this Apostle to the Indians. In fifty years there were thirty Indian churches in Massachusetts. In 1734, John Sargent left his tutorship in Yale College to do a like work at Stockbridge, and David Brainard followed in the regions south.

Nor was the work among the Indians all. Dr. Bacon in his address before the Home Missionary Society, last Sabbath evening, recounted how in 1648, two ministers from Massachusetts and one from New Haven went down to help the struggling Puritans in Norfolk, Va. And in 1695, on the fifth of December, a colony embarked from Boston for South

Carolina, which, sixty years later, became the Congregational church of Midway, Liberty County, Ga.; a church which exists to-day, changed, indeed, in color, but still true to the principles of the fathers and of the gospel.

The Revolution put a stop to this work, yet it did not kill the missionary spirit; for, in looking over the records of one of the oldest churches of Worcester county, I have found this, that one hundred years ago this very year, while, in July, the town had voted that every man should be taxed from the 19th of April, 1775, to support the war; and on the 18th of September they had voted "to draft every fifth man, to go to Horse Neck, and to pay him £2: on the 22d of September, only six days later, on solicitation of Dr. Stiles, the next year elected President of Yale College, and of Dr. Hopkins of Newport, the church raised the sum of £4.12s. lawful money, "for the support of missionaries to Amramabo, in Africa."

Thus the missionary idea, born with the Pilgrim church, did not lie dormant till the 19th century awoke it. We have a missionary tradition.

III. Now, in the third place, let us remember, that the missionary idea, thus originated, and thus, practically, carried out in the early days by the churches of the colonies, has since then received marvellous development, and that in the last quarter of the century which is completed this year, the work has risen into such proportions, that the spontaneous feeling of every one, who studies the phenomenon, is "What hath God wrought!"

I need not recall the birth, in 1810, of that Foreign Board which we delight to honor, nor recount its triumphs; I need only allude to the American Home Missionary Society, called into being in 1826, by this old missionary spirit in the churches, and, now, striving to keep pace with that frontier which is moving, so rapidly, towards the setting sun.

Let me recall to your memories how in 1846, when memories of that great conflict, whose culmination has been the heroic era of this generation, were growing loud and deep, the cry of the helpless came up into the ears of the churches, and the Society, in whose behalf I speak, was their *answer* to the appeal.

For fifteen years it wrought steadily and on a small scale, as it could; its missionaries in the South persecuted and mobbed; its work only initiative.

Then the great bells of God struck the hour, and, through the brazen mouths of cannon, the work began to call us! Suddenly and without warning the millions, whom we had held in bondage, swarmed at the doors of our churches for help. We shall not soon forget the grandeur of that hour, nor the enthusiasm it awoke. There was a noble rallying to the great demand of the crisis. We felt the greatness of it, but knew we must meet it, whatever it cost. We echoed the words of our beloved Lincoln at Gettysburgh, "Yet if God wills that it (the war) continue until all the wealth, piled by the bondmen in two hundred and fifty years of unrequited toil, shall be sunk, and until every drop of blood, drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether."

IV. Yet we echoed the words, without realizing all the prophecy that was in them. We had not yet learned our lesson; not yet had we risen to the height of that missionary spirit, which we had cultivated so long, and which had, already, taught us that God gives great answers to prayer and effort in his kingdom. We thought the struggle and toil, called forth by the freeing of the slave, though it taxed us mightily, would be brief.

Never were we more mistaken. Every year has revealed to us, more and more, that it must be long and sleepless. Five millions, sunk in the darkness of hopeless ignorance, to be instructed and Christianized. The work is scarcely begun, and yet the enthusiasm of the war period has vanished. Now we are called to higher views and more comprehensive plans. That was a period of brilliant, heroic achievement. This is a call for the long, unwearied, much enduring toil and self-sacrifice, that the result of that hour's devotion may not be thrown away. Nor is that all. The missionary spirit which has prayed, and hoped, and labored, and achieved such brilliant results, already is receiving, to-day, a great revelation concerning the method which God proposes for the solution of the missionary problem. And, through the work which is brought before us by this Association, this idea is most strikingly displayed.

Here is this vast army which emancipation has thrown upon our hands. The

question of their education and evangelization is one that rises up, vast in its demands, far reaching in its accomplishment. But behind it looms up another enterprise, mightier a hundred fold; and at last, the Association has put into its broad designs the definite purpose of evangelizing Africa by African missionaries, born and taught at our own doors.

And upon the heels of that project follows another, wider yet, more costly; one that will call upon us for a yet longer time; revealed by the thousands of almond-eyed Chinamen, who are coming and going, in an endless chain, upon our Pacific coast.

The little group of colonies which, a hundred years ago, was just struggling for existence, is to-day the golden land of promise to the nations. Europe and Asia are pouring their peasantry upon us. Africa is here, by our own wrongdoing. Here, then, is the school of the nations. Only if we rise up to the occasion, and educate and Christianize the multitudes who swarm to us, and out of their ranks raise up men, who shall go to their old homes, and preach the gospel to their countrymen, in their own language wherever they were born, shall we hold fast that, which 250 years has given us, and which the last twenty-five years has marvellously developed.

V. Here, then, is God's test. Here is the open door which he has set before us, and no man can shut it. Here is his call peremptory, penetrating every heart with its urgency, "Hold that fast which thou hast, that no man take thy crown."

To respond, though it cost us our all, is to save the fruitage of the years. To be weak and fearful, and shrink from the cost, is to lose all. This unprecedented demand (which is making some of us quail to-day) manfully met, is the strong wing on which the church may rise up to her glorious victory as she hears the voice of the Master saying, "Behold I come quickly!" But this demand, *unmet*, will be a millstone about her neck, which will drown her in the depths of the sea.

Dr. Duryea, in his masterful address two weeks ago to-night before the Yale Seminary, said that his study of history had taught him *this*; that every nation of antiquity came to its culmination just at that point where it came in contact with God's people; and *from* that point, refusing to fall into line with God's work, faded and went down. Egypt, Assyria, Persia, Greece, Rome, at their

highest points of culture, contributed their share to God's work in the line of Israel, and then subsided.

I believe there is in that striking fact of history a warning, and incentive to us to-day.

Does it not look as though this nation was just wheeling up, in the orbit of its history to the front where it touches God's great line of work in his kingdom? Is not this the meaning of the fact that demands for missionary work and pecuniary sacrifice are so vast, just now and here; that the opportunities are thickening as they are, on every hand? If so, this is *our crisis, in no unmeaning sense.*

To meet it and fall in, co-operating, though it cost all we have, is to march on to the majestic step of his kingdom.

To refuse, or hesitate, is what? Not merely, if we heed the historic warning, to fail of our golden opportunity, but to fade away, and join the sad procession of nations that lost their hour and died.

Nor is this fancy. The agencies that are working in us to-day, must produce either one result, or the other, according as we choose. I will not trespass upon the domain of abler speakers who are to come after me, I only ask you to remember that we have committed in this land, *possibly*, the terrible blunder of universal suffrage. Having done that, one thing *alone* can save it. Let the power of our Christianity, in its vital and heavenly efficacy, mould the millions of the ignorant, and degraded, who swarm over our broad acres, and fill our cities, and control our elections, North and South, into intelligent and worthy citizens; or they shall speedily hurry us, by the malign and terrible power of ignorance and vice, with its hand upon the ballot box, into wreck. Government cannot do this work, for universal suffrage has tied its hands. There is no state church, with princely revenues, to effect it. By that voluntary principle which they have chosen, because it is of the kingdom of heaven, our *churches* must accomplish it, if it is done. Let us not fail! God forbid that we shall ever lift up our eyes, as old Jerusalem did, one day, to see the Son of God stand weeping over our fair cities and broad lands, and saying "Oh! that thou had'st known even then at least on this thy day, the things that belong to thy peace, but now they are hid from thine eyes."

AMERICA'S EXPERIMENT WITH REPUBLICAN INSTITUTIONS.

An address at the May Anniversaries, Boston.

By Rev Addison P. Foster, Chelsea

I wish to show that the American Missionary Association, under the Divine providence, has at this juncture a work to do, for the preservation of our national life, which falls to no other of our societies.

Republicanism, even in this land and at this day, is still an experiment. It has been repeatedly tried in the world's history, and in most cases however well it began, it has ended in ignoble failure. Recall the republics of Greece and Rome, or of Venice and Florence, of the Netherlands, of the free cities of Germany; recall the brief-lived commonwealth of England; recall France in the Revolution of 1792, or Spain under Castelar. Where are they now? From growing corruption, from lack of religious principle, from inferiority of size to nations surrounding, from the total incapacity of the people for self-government; from these and other causes, these republics have successively disappeared.

A few little republics seated on the Alpine, or Pyrenean summits, have long maintained themselves successfully, but they are too insignificant to convince the nations of the worth of their form of government. We, of this land, are trying the experiment on a grander scale. This republic in its size, its separation from other nations, its Protestantism and its general intelligence, has greater reason to hope for success; and success, if we secure it, will recommend republicanism to the nations, as success elsewhere has not, and cannot. To us, then, is committed a sacred trust, nothing less than showing to mankind the possibility and privilege of self-government.

But in this experiment we are surrounded by dangers. Our vast territory, with its different interests, the constant influx from foreign shores of an ignorant class, who have little acquaintance or sympathy with our institutions, happily counteracted in part by the occasional arrival among us of men like Carl Schurz, Dr. John Hall, and my honorable brother who is to succeed me,—the temptations of our increasing

prosperity, the power of moneyed rings in politics—these are serious dangers.

Dangers such as these, however great, we may hope to meet successfully. But as we inspect our national defences, we cannot but observe with alarm one point of great weakness. *The South is that weak point.* Our form of government, our existence as a nation is more endangered by the condition of things in the South, than by any other national peril. For the evidence of this let me call your attention to certain facts.

1. We must have as a republic, in order to strength and life, *intelligence.*

Popular education is desirable in any country; in a republic it is *indispensable.*

Now the United States census discloses a state of ignorance in the South that is astounding. Of the inhabitants of that section over ten years of age 25.5 per cent cannot read. But in the Eastern and Middle States, the percentage of illiteracy is but 3.8, and in the West, 3.4. The Southern States with a population of thirteen millions, expend but one-third as much for educational purposes, as do each of the other sections, though they each count a million less in population. All the Southern States combined expend for education less than does the State of New York. Eight per cent of the voters of the North cannot read, while 39 percent, more than one-third of the voters of the South, cannot distinguish the names upon their ballots. I speak of this, as of other comparisons which it may be necessary to make, in all tenderness and sympathy for the South.

2. In a republic, *democratic equality* is an essential condition. All men must stand on the same footing before the law.

But while there is throughout the country, more or less of the spirit of caste in opposition to this democratic equality, it cannot be denied that the evil exists in the South as nowhere else. When Calhoun denounced the statement of the Declaration of Independence as a "self-evident lie," and when Jefferson Davis in the United States Senate re-affirmed Calhoun's doctrine, they did but raise a feeling that has existence to-day, and that expresses itself in, numberless efforts to deprive the negro of his rights. A war of races, whether in overt act, or in sullen feeling, is fatal to republicanism.

3. *Respect for law* is essential to re-

publicanism. Republicanism is self-government. If the majority do not desire law and good order, a minority cannot enforce it; no one but a dictator can.

Now, in the South what repeated evidences come to us from different States of misrule and anarchy, of negroes dragged from their hiding places and shot, of women whipped and ravished, of Northerners brutally murdered, of bands of mounted ruffians masked and armed harassing the country by night, and of military organizations to control elections. Doubtless the better portion of the South are not responsible for those deeds, and yet they are deeds of voters, deeds of men who have an equal voice with the most law-abiding citizens in determining the policy of our nation.

4. An essential element in republicanism is *religious principle.*

Hence it is that many of our best thinkers insist that a religious education is essential to our national prosperity. "That book, sir," said Andrew Jackson in his last illness, pointing to the Bible, "that book is the rock on which our republic rests." "If we abide by its principles," said Daniel Webster, "our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and its authority, no man can tell how hidden a catastrophe will overwhelm us, and bury all our glory in profound obscurity."

What, then, is the strength of our republic in this direction? In the North, we find the religious inheritance of our Puritan forefathers carefully cherished, the Sabbath observed, the Bible studied, the sanctuary honored. But in the South we are met by another condition of affairs. Earnest Christians are there, as elsewhere, but they are outnumbered by a great host of degraded and irreligious "poor whites," and a greater host of superstitious and half-heathen blacks. I would make no hasty generalizations, but we are forced, by an accumulation of facts, to the conclusion, that practical religion has not the hold upon the majority of Southern people it ought to have. The violence and crime which ever and anon break out there, the spirit of caste, the fetish worship existing among many of the negroes, and the gross immorality found in many of the old colored churches, pastors and people, indicate it. There must be more piety back of these South-

ern votes, else will they be seeds of disaster and eventual ruin to the republic.

5. It should not be forgotten that republicanism insists strenuously on *non-interference*. We wish and *will have* no intermeddling of foreign nations in our politics. This is the famous Monroe doctrine. Foreign nations shall not interfere with the affairs of this continent; and yet this doctrine of non-interference is in one direction strangely disregarded. There is a nation whose subjects are scattered in every land in Christendom, and who acknowledge as Supreme but one authority, that of the pontiff who occupies the See of Rome. The Roman Catholic Church is a nation, and the Pope is its temporal ruler. Rome has always sought to gain temporal authority, and in every nation to usurp the rule. At least 64 Emperors and kings have been formally declared deposed by the Roman pontiffs. It was this same disposition to interfere with government on the part of the Church of Rome, which secured its banishment years since from Japan. It is this same spirit, which to-day, Bismarck has had to meet in Germany, and which in England Mr. Gladstone in his papers on Vaticanism has so ably attacked. The same battle must be fought here.

Rome is persistent and keen. She entrenches herself wherever she can gain a foothold. All along our Northern limits are stretched defences against her attacks. Our churches, whose gilded spires sparkle in the sunshine from innumerable hills, are watch towers in which hang the golden shields of truth. Our public schools, which Rome hates, diffuse an intelligence which scatters superstition as sunlight the morning mists.

But Rome, shrewd and indefatigable, while not demitting her efforts at the North, turns with tireless energy to the South. There she finds weakness and an easy entrance. There is ignorance which is her hope, and superstition which is her strength. She courts the negro, flatters him, deceives him, makes him oblivious of her past injustice. Even such men as George T. Downing, a special friend of Senator Sumner, can be made to forget that papal Rome recognized the Southern Confederacy,—that none are so bitter against the negroes as the Irish, who form the great body of the Catholics in this land,—that the Catholics of America have almost to a man joined in ef-

forts to extend slavery, and to deny the colored man his rights. Rome has secured a foothold all along the Southern borders. She is teaching colored priests in Italy for work in America; she is establishing Romish schools for colored children, the pomp of her worship and the elegance of her music attract the impressible negro. Her policy is to win the colored race, and then joining the five millions of colored people in the South, to the three or four millions of Catholics in the North, to hold the balance of power. These, then, are our dangers in the South. What cure is there for them? Much falls to the national government, but of that it is not within my province to speak; much falls to Christian people, through benevolent organizations, and it is here that the special work and value of the American Missionary Association is seen. When the Mayflower was crossing the seas, wrenched by the storms of a winter's voyage, it was greatly weakened, but in the good providence of God, means were found to force a stout beam into place in the hold, by which the ship was strengthened and enabled to proceed. How can we stay up our ship of state, strained as it has been by storms without and defects within? The organization of which we speak can do much. Its work is, indeed, mainly for the negro, not by chance, but by necessity. Prejudice is so strong, that for the present, the white man refuses for himself and his children its aid. But in working for the blacks, this Association works for the whole South, for the whole land.

When once the negro, a generous heart, a Christian soul, becomes the enlightened man, Christian and citizen, Catholicism is checkmated, caste speedily dies, and he is honored by those who have thus far despised them! Elevate the negro, and presently his poor white neighbor, for very shame, will turn to his books in order to know as much. Christianize and convert the negro, and his religion becomes, as true religion always does the world over, a fire kindling the hearts of those contiguous, till the whole community feels the flame. Make of the negro a man worthy to exercise his royal rights of citizenship, and you ensure more and more authority to law. Government will be the better administered, and in time the evils of the present will cease, and a Christian republic will be established as it is not

now, through all the fertile valleys of the South.

Let us, then, stand by this organization. It has a great work yet to do. For years to come must it be sustained as one of the mighty safeguards of our land against dangers, to which only the thoughtless can be indifferent.

From the N. Y. Times.

EXTERMINATION.

The repulse of CROOK, the defeat of RENO, and the slaughter of CUSTER and his men, have profoundly stirred the nation. It is natural that we should smart under the victories of a foe whom we had despised. It is right that we should mourn with the sincerest sorrow the gallant men who died with the dauntless CUSTER. It is even desirable that our defeats should impel us to wage war in the sharp, vigorous manner which is the truest mercy to friend and foe. But it is neither just nor decent that a Christian nation should yield itself to homicidal frenzy, and clamor for the instant extermination of the savages by whose unexpected bravery we have been so sadly baffled.

The press echoes with more or less shamelessness the frontier theory that the only use to which an Indian can be put is to kill him. From all sides come denunciations of what is called in terms of ascending sarcasm, "the peace policy," "the Quaker policy," and "the Sunday-school policy." Volunteers are eagerly offering their services "to avenge CUSTER and exterminate the Sioux," and public opinion not only in the West, but to some extent in the East, has apparently decided that the Indians have exhausted the forbearance of heaven and earth, and must now be exterminated as though they were so many mad dogs.

What is meant by "the Quaker policy," which is thus bitterly assailed? If it means anything, it means the policy of justice and humanity. Whatever may have been the faults of the present Administration, history will credit it with having at least made the attempt to treat the Indians fairly. Where we have become involved in war with the Modocs or the Sioux, the cause is to be found not in the maligned "Quaker policy," but in occasional acts of willful or ignorant injustice, which were so many deviations from the very policy to which the present Indian war is falsely imputed. We ordered the Modocs to remove to a barren reservation in Oregon, where they were in absolute danger of starvation. They left the reservation, preferring, as they expressed it, to die in battle in their own country rather than to starve in a strange and

sterile land. The facts in the case have been fully set forth by MR. MEACHAM, a man who bears the scars of Modoc rifle-bullets, but who still advocates the "Quaker policy," and who maintains that the Modoc war was in no possible sense the result of that policy. Neither was the Sioux war brought about by peace men, or Quakers, or Sunday-school sentimentalists. We bound ourselves by treaty with the Sioux to prevent white men from entering the Black Hills country, which we had ceded to them forever. We then sent CUSTER to explore the country at the head of a column of troops, and his report of the discovery of gold mines was followed by a rush of reckless gold-hunters. These acts, which were in direct violation of our solemn treaty obligations, were surely not the outgrowth of a peace policy. CUSTER's troopers were not Quakers, nor were the Black Hills miners Sunday-school superintendents. The one bright feature in this miserable business was the long forbearance of the savages to attack either the exploring expedition or the miners, and the loyal bearing of YOUNG MAN AFRAID OF HIS HORSES, who, at the council where the Sioux declined to sell a territory as large as the State of Michigan for fifty thousand dollars, saved the Commissioners from the massacre meditated by the wilder tribes. It was not until after we had failed to cajole the Sioux into a sale, and had openly abandoned all pretense of observing our treaty obligations, that the Indians attacked the miners, and with the aid of outlying clans like the band of SITTING BULL, renewed the fight of centuries against white aggression. This is the true and shameful origin of the Sioux war; and had the Quaker policy of justice been faithfully and intelligently carried out, neither the Modocs nor the Sioux would have been provoked into hostility.

If it is unreasonable to lay at the door of the peace policy results due strictly to deviations from it, there is a like lack of reason in the anger which styles SITTING BULL's recent victory a "fiendish massacre." CUSTER went out to beat the Sioux. Had he succeeded, would he have been guilty of a "fiendish massacre"? The soldier has blows to take as well as to give, and there is no justice in styling the defeat of an attacking force "a fiendish massacre," when its success would have been called a glorious victory. We did not fancy that the Southern people deserved extermination because we were beaten at Bull Run, nor did the rebels call the defeat at Gettysburg a "fiendish massacre."

Over the border the Indians and the colonists live in peace. The peace policy which we have tried as a new thing—dropping it now and then through weariness

ness or inadvertence—has there proved so complete a success that its wisdom is conclusively demonstrated. Is there a strange and baleful magic in the invisible boundary line whereby the Indians who, on the other side of it are peaceable and trustworthy, become on this side utterly treacherous and bloodthirsty? If not, there must be some mistake in the theory that extermination is the only policy which should be pursued toward the Indians of the United States.

Connecticut General Association.

The Register, Rev. W. A. Moore, sends us the

following extract from the minutes of the recent meeting of the General Association at Norwalk:

Resolved, That as a part of the great home Missionary work, in which the ministers and churches of Connecticut have been engaged for more than one hundred years, the American Missionary Association, in its labors to educate and Christianize the Freedmen, and Indians, and Chinese of America, is deserving; in this centennial year, of the enlarged support of all our Churches.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION,"

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., I. E. Dwinell, D. D., Rev. T. K. Noble, S. H. Willey, D. D., T. C. Wedderspoon, Esq. and Hon. Samuel Cross.

DIRECTORS: Rev. Geo. Moor, D.D, Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball and E. P. Sanford, Esq.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Pache, Esq.

Suppressing Chinese Immigration.

In the discussions on the Pacific Coast on the question of forbidding Chinese immigration, our Superintendent of Chinese Missions, Rev. W. C. Pond, takes his share. Several articles from his vigorous pen have appeared in the San Francisco papers. From one of these, we make the following extract.

After referring to the fundamental Christian and American principles of the equal rights of all men before God and the law, the article says:

WHAT CAN BE DONE?

Now, whatever can be done to check the Chinese emigration consistently with these vital national principles, I believe that Christians generally will not only consent to but will second eagerly. And something can be done, if there is force enough in our laws to control successfully the greed of our own countrymen; for in that is the tough part of the problem. Visit the Pacific Mail Steamship Company's wharf when the next China steamer is about to leave, and go down into the steerage and see what arrangements are

made for packing men together like sardines in a can, and then conceive what it must be on the return with one-half as many more packed in the same space, and you will see one thing that can be done to check this emigration. I doubt if any new law would need to be enacted. Enforce the one now on the statute-book; insist upon it that every human being on these steamships shall have a decent number of square feet to lie down upon and a fair proportion of unpoisoned air to breathe, and let the steamships regulate their rates of fare accordingly, and you will do something far more to the purpose than a hundred Anti-Coolie Clubs will ever accomplish, though they multiply resolutions at the rate of a hundred a night. Again, the Mayor of our city nearly two months since addressed the Presidents of the Six Companies with very brave words. If by this time he had been known to have followed them up

BY DEEDS ONE HALF AS BRAVE,

I think he would have taken a step towards the checking of unwholesome emigration, both from China and some other nations, in which all Christian people would have eagerly sustained him. "Gambling," he declares, "must be arrested, and shall be, even if it is necessary

to place a policeman in each of your secret passageways." "We have laws," he says, "against prostitution, and our people regard it as a deadly sin and a most vile pursuit. * * * Your prostitutes give up their vile trade or suffer the penalty, if there is power enough in the municipal government of San Francisco to enforce the law." With all the respect which I owe, and always desire to pay, to the first officer of our proud city, my fears were too strong for my hopes, and I said: "The Mayor doth protest too much, methinks," yet, maybe, he will keep his word. If he should do so—beginning, let us say, at the corner of Market and Dupont streets, and make clean work of it, moving northward even to the bay—I am sure there is nothing in his personal character or his partisan relationships that would hinder Christian people from yielding him their firm support and their hearty applause. And when that work is done, I need not say that the Chinese quarters will be far less offensive than they are now, and the worst sort of Chinese emigration would be greatly checked.

Chinese sentiment would sustain the enforcement of any constitutional law which, in order to protect the health of the community, authorized the inspection of tenements believed to be too crowded or too filthy for the safety of the surrounding population, and the correction of such evils when found to exist. It would sustain a law coercing the education of Chinese children as well as others. The great majority of Christian people would indorse and support a law restricting, and, perhaps, prohibiting the sale either of intoxicating drinks or of opium, except for medicinal purposes. I need not add that the laws of this sort would very materially restrain the emigration of Chinese, and tend greatly to cure the ills already suffered from it.

CHRISTIAN DUTY.

More than this. Christians cannot wait in the presence of great evils for the tardy processes of human law. Under orders from their Captain and Saviour they have moved, and will still move and more effectively I think, on these high places of heathen darkness and iniquity. If they cannot shut up the houses of prostitution they will seek to rescue and purify the prostitutes themselves. If they have no right to shut out an alien people from our shores, they will seek to change them—to educate and Christianize them, and thus make them no longer alien. If they cannot control by law the habits of this people so as to close their gambling dens

and cleanse the crowded tenements now so sickening both in aspect and odor, they will try what virtue there may be in the implanting of new tastes, and will see whether clean hearts may not bring clean hands and homes.

A few Christian people, though cramped constantly for lack of necessary means, and hindered scarcely less by the leaden indifference of many than by the active opposition of some, have quietly and steadily worked among the Chinese, against whom, as American citizens, no just objection could be made, while in the minds and hearts of thousands those seeds of thought have certainly been dropped, which in all ages have fruited in light and law and liberty.

PREAMBLE AND RESOLUTIONS

Passed at Portland by the Association of Congregational Ministers and Churches of Oregon and Washington Territory, June 16, 1876.

The people and churches of the East will give due weight to the deliberate utterances of the able and faithful ministers and laymen who are working so nobly on the Pacific Coast. These brethren are known to be prudent men, and their judgment on this Chinese question is of more value than the invectives of politicians.

Whereas, Some of the members of the American Missionary Association in the East have proposed the question of giving up their work among the Chinese on this Coast; and

Whereas, The number of these Chinese is very large, the amount of wickedness and heathenism very great, the amount of religious work alone done by all denominations very small, and the result of the work encouraging;

Resolved, That it is the sense of this Association, that the work among these Chinese ought to be prosecuted to the full extent of the ability of the American Missionary Association.

Resolved, That the Churches of the Association ought to support the same work with earnestness in the Church and Sabbath School.

G. H. ATKINSON,
Moderator Oregon Association.

OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

From Mrs. C. E. Alexander, New Orleans, La.

Dear Sunday-school:—

Do you know what the work of the American Missionary Association is, at the South? or what the friends of the colored race are trying to do for them? Perhaps you do. But I will venture a few words more, hoping that you will feel a yet deeper interest in this poor people, and will give as God has given you means, to aid those who devote their lives and talents in devising plans of good for them. You know something of the ignorance of many of the race; and that with it, is often united untruthfulness, and wickedness of all kinds. Why not, when many have never been taught better from their infancy? Still, there are many grades of character and ability among them, as everywhere; and many with intelligence (found educated or not) with a strong desire to do right.

But their churches, instructed by ignorant, ranting pastors—not above their hearers in knowledge of God's truth—cannot satisfy the needs of the people. It is pitiful to be present and witness the excitement which is the customary result after the preaching, the shouting, swaying of body, hideous groans, &c. And the saddest part is, that no good influence has been exerted to restrain them from falsehood, cheating, stealing, &c. There is no good fruit. *It is not the work of the Holy Spirit.*

To meet this great want in New Orleans, the Association own a fine church building, and the people have proper instruction. That they do appreciate it, let me give you one or two instances.

One, who compares with our own race for intelligence, said with deep emotion, "Thank God! I have now a church

where I can be instructed and led to Christ, and can join in prayer and song. Hitherto, I have felt that *I did not know what it was to become a Christian.* If I attended the churches of our own people, I learned nothing, and turned from them with distaste, and when I entered white churches, I knew I must sit far back, and my voice had no place there in prayer or song. I belonged to a despised people, and felt the curse. But now I understand the love of the Saviour for sinners, and I have a place to join with others in praise to Him."

A poor woman who had been a slave, told us, that during the war her husband secreted himself in the swamp; and she went day after day to carry him food. Many times she was urged to disclose where he was, but she was true. Now she says, "I have become a Christian, and I have found that I ought to marry him, but I did not know it before. He is not willing, not thinking it necessary. I have shown my love for him in risking my life for his safety, but I cannot yield on this point. I love my Saviour best." Does she not show moral courage and growth?

A young man, who had recently found the Saviour, at one of the interesting prayer meetings of the winter, seemed full of tenderness and anxiety for others and made use of words like these: "To you who have long been Christians I would say, how *can* you restrain expressions of your love for Christ? *Tell every one of this wonderful love of Jesus.* People do not understand it, or they *would believe,*" and then in earnest words he urged the unconverted. Wherever you met him afterwards his face beamed with the happiness that only those possess who know that they "have been redeemed." Who can

measure the influence of the true disciple of Christ?

I would speak especially of Christian schools, guided by devoted teachers. What untold good they are doing! helping this people to see that the remedy for the degradation and curse upon them, which they feel—and for which you would pity them—is, to get above bribery to do evil, and to do right in the fear of God. Then they will be *worthy* of the respect of all, and will have it.

When you realize that this good work is not confined to our city but is repeated in many places at the South, as you notice from the "Missionary," are you not stimulated to do much more for this people, by your influence and money, than you ever yet have done?

OBITUARY.

THOMAS RITTER, M. D.

Dr. Ritter was born in New Haven, Ct., April 28, 1806. He graduated from Yale College in 1826, and received his diploma from the Medical School in 1829. After an interval of further study in New York, he made a brief trial of the practice of his profession in Longmeadow, Mass., and in Wethersfield, Ct., but returned to New York, where he entered upon the retail drug business, continuing also his medical practice. He finally gave his whole attention to the preparation of medical stores for vessels, and published a medical work for the use of ships, of which over 30,000 copies have been sold.

Dr. Ritter was an active, conscientious and devoted Christian. He was an every day worker for Christ, and the exertions he made in connection with the recent services of Messrs. Moody and Sankey in New York, contributed to shorten his life. He was a firm friend of the slave. He was elected a member of the Executive Committee of the American Missionary Association, at its second annual meeting, Sept. 26, 1848, and was continued until his death. But one other member of the Committee elected at that time remains on the Board, the Rev. S. S. Jocelyn. Dr. Ritter was not only regular in his attendance on the meetings, but took a deep interest in its work, and it is believed that not a day has passed, for

years at least, in which he has not made it a subject of distinct and special prayer. He died, after an illness of twelve days, of pneumonia, May 12, 1876.

IN MEMORIAM.

Died at Nashua, N. H., June 28th, 1876, Mrs. Harriet M. Dodge, wife of Mr. D. D. Dodge, for the last three years Superintendent of the work of the Association in Wilmington, N. C. Mrs. Dodge was fifty-eight years of age, and enjoyed robust health until the news of the capture and imprisonment of an only son in Libby Prison gave her a nervous shock which sapped her life. One year at Hampton, and two years at Wilmington, she presided over the mission homes of the Association, with a motherly kindness and assiduity, which the teachers will ever gratefully remember. For the last eighteen months she was too weak to remain at her post, and finally, in simple trust in Jesus whom she had long followed, she sank to her rest without a struggle. Her life was quiet, unobtrusive, and useful. Those who knew her best, loved her most. The one word, which characterizes all the relations she sustained in life, is *faithfulness*. Rest to her will be sweet.

RECEIPTS

FOR JUNE, 1876.

MAINE, \$230.60.

Blanchard. Mrs. Blanchard.....	5 00
Brunswick. First Cong. Ch. and Soc.....	27 10
Dennyville. Mr. and Mrs. Samuel Eastman.....	10 00
Gorham. First Cong. Ch. and Soc.....	40 00
Minot Center. Cong. Ch. and Soc.....	29 00
Newfield. Mrs. N. C. A.....	1 00
Nightville. Wm. B. Hopkins.....	5 00
Orland. Mrs. S. E. Buck and Sister.....	30 00
Wells. First Cong. Ch.....	18 50
Williamsburgh. Hon. Adams H. Merrill.....	50 00
— "Thank offering".....	5 00

NEW HAMPSHIRE, \$596.48.

Antrim. "Friends," by Inla Wright, for Wilmington, N. C.....	44 00
Atkinson. Cong. Ch. and Soc. \$1.65 and a Communion Service.....	1 65
Bedford. By Mrs. M. J. Lee for Teachers, Williston, Sch.....	110 00
Bristol. Cong. Ch. and Soc.....	4 09
Claremont. Cong. Ch. and Soc. \$40.86 and Sab. Sch. \$10.....	50 86
Center Harbor. Cong. Ch. and Soc.....	5 00
Exeter. Second Cong. Ch. and Soc \$75.06, First Cong. Ch. \$32.86.....	107 92
Fisherville. Cong. Ch. and Soc. to const. Miss CLARA F. MESERVE, L. M.....	30 00
Francestown. Joseph Kingsbury.....	10 00
Gilsum. Cong. Ch. and Soc.....	11 50
Greenville. S. W.....	1 00

Hancock. "Willing Workers" for Walliston Sch.	1 50	Carlisle. Rev. and Mrs. Moses Patten \$10., Mrs. Patten \$3.	13 00
Henniker. Cong. Ch. and Soc.	15 75	Charlton. Cong. Sab. Sch.	12 50
Keene. Dea. Elusha Rad.	5 00	Charlemont. First Cong. Ch. and Soc.	10 00
Merrimack. Cong. Ch. and Soc.	22 00	Chelsea. First Cong. Ch. and Soc.	68 93
Milford. Cong. Ch. and Soc. to const. HENRY G. WILSON, SAMUEL CRAIGIN and WALKER R. FITCH, L.M's.	73 75	Clinton. First Evan. Ch. and Soc.	58 40
Ridge. Cong. Ch. and Soc.	4 10	Curtisville. Cong. Ch. and Soc.	24 35
Short Falls. J. W. C.	5 50	Dalton. Hon. Z. M. Crane.	50 00
Sullivan. Cong. Ch. and Soc.	5 00	Dorchester. Abenezzer Holmes \$50., Village Ch. and Soc. \$28.77, E. R. 25c.	79 02
Swansey. Cong. Ch. and Soc.	13 01	East Charlemont. Cong. Ch. and Soc.	20 00
Temple. Cong. Sab. Sch.	20 00	Enfield. Cong. Ch. and Soc.	100 00
Troy. M. W. W.	2 10	Fall River. Central Ch. and Soc.	108 51
Webster. Cong. Ch. and Soc.	13 00	Foxborough. Mrs. Polly Hartshorn to const. CLIFFORD FOLGER, L. M.	30 00
Wilton. Second Cong. Ch. and Soc. \$22.25, and Sab. Sch. \$18.	40 25	Georgetown. First Cong. Ch. and Soc.	24 75
Wolfborough. Rev. S. Clark	5 00	Greenwich. Cong. Sab. Sch.	22 00
VERMONT, \$1,997.95.		Hardwick. Cong. Ch. and Soc.	5 00
Bellows Falls. Cong. Ch. and Soc.	5 00	Hopedale. W. W. Daucher, for student aid, Atlanta U.	36 00
Bennington. Miss ANNIE C. PARK to const. herself L. M.	30 00	Huntington. Second Cong. Ch. and Soc.	10 00
Benson. "A Friend"	2 00	Ipswich. First Cong. Ch. and Soc.	20 00
Bridge. Dea. Solomon Montague \$10. bal. to const. BYRON R. HOLMES, L. M. Mrs. Mary Waterhouse, Mrs. Madison Safford and S. M. Safford \$5. ea.	25 00	Lawrence. South Cong. Ch. and Soc. \$15.04, Miss L. S. Newton \$5.	20 04
Clarendon. Mrs. Nathan J. Smith	5 00	Leicester. First Cong. Ch. and Soc.	16 85
Cornwall. Cong. Sab. Sch. for a Teacher.	16 00	Manchester. Cong. Sab. Sch. \$68., Cong. Ch. and Soc. \$21.50.	89 50
Enosburgh. Dea. Geo. Adams, for the Debt Franklin. ESTATE of Edwin Felton by Charles Felton	20 00	Marshfield. First Cong. Ch. and Soc.	58 85
Georgia. Cong. Ch.	1,500 00	Medway. Rev. D. Sanford and Wife \$211.50, Village Ch. and Soc. \$104.50.	316 00
Grafton. Mrs. S. B. Pettingill \$3, "Two Friends" \$2.	6 34	Millbury. First Cong. Sab. Sch. for student aid, Atlanta U.	25 00
Londonderry. Cong. Ch. and Soc.	4 00	New Braintree. Cong. Ch. and Soc.	12 00
Ludlow. Mrs. L. MARTIN \$30. to const. herself L. M., Cong. Church and Soc. \$10.60 Middlebury. Dr. H. D. Kitchell and Wife, for student aid, Atlanta U.	40 60	Newburyport. "A Friend" \$2., "Friends" Bbl. of C. for Savannah, Ga.	2 00
Montgomery.	1 00	Newton. Eliot Cong. Sab. Sch. for Hampton N. and A. Inst. \$70. "A Friend" \$25.	95 00
Montpelier. Bethany Sab. Sch., for Reading Room, Selma, Ala.	46 27	Newton Centre. B. W. Kingsbury	10 00
New Haven. Cong. Ch. and Soc.	42 00	Northampton. "W." \$400. (of which \$50. for Atlanta U.)	400 00
North Clarendon. "A Friend" \$5, Mrs. W. D. M. \$1.	6 00	Pittsfield. Second Cong. Sab. Sch.	5 00
Orwell. Cong. Ch. and Soc.	19 38	Quincy. Cong. Ch. and Soc.	15 00
Royalton. A. W. Kenney, for a student, Atlanta U.	46 00	Reading. Bethesda Ch. and Soc. \$59.14, "A Friend" \$.	64 14
Saint Johnsbury. Zeas Wood \$50., E. D. Blodgett \$10., to const. HORACE EATON, D. D. and Mrs. ELIZA W. BLODGETT, L. M's. Sheilburne. James D. Duncan bal. to const. Geo. F. E. DUNCAN L. M.	60 00	Royalston. Joseph Estabrook	5 00
Sheldon. A. E. McLean	40 00	Salem. Tabernacle Ch. and Soc. \$110.24 (of which \$30. to const. Mrs. DAVID CHOATE, L. M.)	110 24
South Shaftsbury. Stephen Whipple	5 00	Scituate. Cong. Sab. Sch.	8 87
Swanton. Hervey, Eliza and Harriet M. Stone \$6., C. C. Long \$6.	12 00	South Amherst. Cong. Ch. and Soc.	11 00
Vergennes. W. W. Pierce \$3., Mrs. N. A. Saxton, \$2., Mrs. B. and Mrs. N. J. I. \$1. ea., Miss E. C. B. 50c.	7 50	South Framingham. Cong. Ch. and Soc.	106 00
West Westminster. Miss L. S. & J. P. \$1. ea.	2 00	South Hadley. Members Mt. Holyoke Fem. Sem., for Straight U.	45 00
Weston. Cong. Ch. and Soc. \$6c. A. D. G. \$1.	1 86	South Plymouth. Amasa Holmes	4 00
Windham Co. "Life Member"	15 00	South Weymouth. Second Cong. Ch. and Soc. to const. Mrs. PHEBE C. HOLBROOK and Miss LIZZIE L. WHITMAN L. M's.	60 00
MASSACHUSETTS, \$4,597.36.		Springfield. "Disciples"	350 00
Amesbury. ESTATE of Miriam Morrill, by Geo. Turner, Admr.	430 77	Stoneham. Cong. Ch. and Soc. \$13.50, Mrs. H. \$1.	14 50
Boston. Old South Ch. and Soc. \$154., Russell Sturgis Jr. for student aid Atlanta U. \$12—"A Wid. W." \$50 Mrs. H. B. Hooker \$10, Mrs. Thomas D. Quincy \$10, Mrs. C. Curtis \$5, Mrs. Ann E. Pratt, (of which \$3. for student aid) \$3.60	244 60	Tewksbury. Cong. Ch. and Soc. for Rev. Mr. Tolman, Hampton N. and A. Inst.	53 50
Belchertown. Cong. Ch. and Soc.	55 00	Topsfield. "A Friend" to const. MARY W. WELCH, L. M.	30 00
Boxborough. Mrs. Stone	10 00	Townsend. Cong. Ch. and Soc. \$18.50—"Friends," Bbl. of C. for Savannah, Ga.	18 50
Boxford. Miss Annie E. Sawyer, for student aid, Atlanta U.	17 00	Uxbridge. Mrs. Ellis	3 00
Brimfield. Mrs. P. C. Browning	10 00	Upton. Cong. Ch. and Soc. (of which \$6. from Sab. Sch.)	21 53
Brocton. Mrs. Edward Southworth \$5, Friends in Porter Ch. \$3.50.	8 50	Warren. Cong. Ch. to const. Mrs. Geo. F. Dow and Mrs. L. DAY, L. M's.	64 20
Brookline. "M. and H. S. W." \$300., Harvard Cong. Ch. and Soc. \$186.89.	486 89	West Andover. "A Friend"	5 00
Byfield. Cong. Ch. and Soc.	16 00	West Boylston. Geo. W. Ames and Sister, West Brookfield. Cong. Ch. Young Peoples Class.	12 00
Cambridgeport. Cong. Ch. and Soc.	53 68	West Hampton. Cong. Ch.	27 00
Campello. Cong. Sab. Sch.	51 13	West Millbury. Mrs. H. P.	60
		West Roxbury. E. W. Smith, one organ, val. at \$100, Cong. Ch. and Soc. \$37.78, South Evan. Sab. Sch. \$27.17.	164 95
		Winchendon. North Cong. Ch. and Soc.	104 19
		Winchester. "A Friend" \$20., Philena Stevens \$2.	22 00
		Worcester. Mrs. S. E. BAILEY \$30. to const. herself L. M., Old South Ch. and Soc. \$51.22, W. J. White \$5.	86 22
		Yarmouth. First Cong. Ch. and Soc.	58 15
			1 00

RHODE ISLAND, \$70.

Bristol. Ellsha Hathaway, <i>for a Teacher</i>	10 00
Kingsion. Herbert J. Wells.....	30 00
Pawtucket. Rev. C. Blodgett.....	80 00

CONNECTICUT, \$1,832.63.

Birmingham. Dea. Geo. W. Shelton.....	20 00
Broad Brook. Cong. Ch.....	18 60
Chester. E. C. Hungerford to const. ANTOINETTE L. HUNGERFORD and ROBERT HUNGERFORD, L. M's.....	60 00
Corwall. First Cong. Ch.....	9 10
Danbury. Edwin Blackman.....	2 00
East Haddam. First Cong. Ch.....	46 70
Greeneville. Cong. Ch to const. NATHAN P. BISHOP and CURRY GILMORE, L. M's.....	60 80
Gulford. E. M. Benton.....	5 00
Hartford. Center Ch.....	203 42
Kensington. Mrs. M. Hotchkiss \$10. and Box of Books,—H. K. J. \$1.....	11 00
Kent First Cong. Soc.....	33 54
Lakeville. "Village Prayer Meeting".....	22 00
Lebanon. First Ch.....	32 83
Manchester. First Cong. Ch.....	77 50
Milton. "O. L. A.".....	6 00
Mount Carmel. Mrs. James Ives, Bbl. of C. Naugatuck, Isaac Scott.....	15 00
New Haven. Third Cong. Ch. \$23.42 "A Friend" \$20. "Lady Friend" \$5.—Miss S. S. Tappan \$5. <i>for a Teacher</i> —J. and E. \$6.....	61 42
North Guilford. Est. of Mrs. L. M. Canfield, by A. E. Bartlett.....	700 00
Plataville. Dea. L. H. Carter \$62 <i>for student aid</i> , Atlanta U.—Mrs. C. Lewis \$5.....	67 00
Putnam. Second Cong. Sab. Sch., <i>for a Teacher</i>	80 00
Rockville. D. Martin \$3. Mrs. B. A. Chapman and A. B. Martin \$2. ea. Mrs. E. M. \$1. Salisbury. Cong. Ch.....	8 00
South Windsor. S. T. Wolcott.....	51 92
Thomaston. Cong. Ch.....	10 00
Watertown. Truman Percy to const. Miss JULIA E. PERCY, L. M.....	49 21
Westford. Cong. Ch.....	30 00
West Hartford. W. A. Burr.....	4 00
West Winsted. "A Friend".....	95 93
Windsor Locks. Cong. Ch.....	5 00
Wolcott. J. R. B. and S. B. \$1. ea.....	94 66
	2 00

NEW YORK, \$610.03.

Brentwood. E. F. Richardson.....	15 00
Cambridge. Mrs. R. L. Tafft <i>for the Debt</i>	2 00
Clyde. T. I. Whiting.....	2 00
Cortland. Z. A. D.....	2 00
Eldred. Cong. Ch.....	1 00
Elmira. By Miss C. Thurston, <i>for Teachers</i> , <i>Wulstton Sch.</i>	1 52
Evans. Mrs. R. P. R. O.....	60 32
Fairport. Cong. Soc.....	1 00
Geneva. T. C. Maxwell, Box of Books.....	75 00
Hamilton. O. S. ampb—ll.....	5 00
Irvington. Mrs. R. W. Lambdin.....	5 00
Lowville. F. B.....	1 00
Moria. Rev. B. Burnap.....	1 00
Morrisville. "A Friend".....	5 00
New York. Chas. L. Mead \$100.—Broadway Tab. Ch. Sab. Sch. Missionary Soc. \$70. <i>for a student</i> Hampton N. and A. Inst. and \$30. <i>for student aid</i> —D. D. Nicholson \$10.....	5 00
Oswego. "Friends," <i>for Avery Inst.</i>	210 00
Pike. Mrs. J. S. Landrum.....	6 00
Pulaski. M. E. P.....	2 00
Remsen. Miss C. H. Everett.....	1 00
Remselaar Falls. Cong. Ch. and Soc. <i>for Theo. Dept., Talladega C.</i>	2 00
Seneca Falls. "A friend" to const. Rev. B. F. BRADFORD, L. M.....	12 00
Sherburne. First Cong. Ch. Sab. Sch. \$38.63, Mrs. E. Westcott and daughter \$2.....	50 00
Staten Island, Port Richmond. Capt. S. Squire.....	40 63
Syracuse. Plymouth Chu. ch \$31.44, Mrs. M. J. Newhall \$15.....	5 00
Watkins. "A Friend".....	46 44
	25 00

West Candor. Cong. Ch. and Sab. Sch. to const. VIOLA LOCEY, L. M.....	30 02
Whitestown. Rev. S. W.....	1 10

NEW JERSEY, \$48.

Elizabeth. "Lamb".....	16 00
Newark. Miss Mary S. Pond \$30. to const. Mrs. MARY A. MERSHON, L. M., "S. & T." \$2.....	32 00

PENNSYLVANIA, \$33.50.

Canton. H. Sheldon.....	5 00
Charleston. Welsh Cong. Ch., <i>for Foreign M.</i>	14 00
Pi tston. A. S. Howatson.....	10 30
Providence E. Weston.....	5 00
Sugar Grove. First Cong. Ch. and Soc.....	2 50

OHIO, \$577.28.

Chatham. Juv. Miss. Soc. <i>for Reading Room, Selma, Ala.</i>	13 00
Cincinnati. Rent, <i>for the Poor in New Orleans</i>	143 54
Cleveland. Mrs. F. J.....	85
Clifton. J. K.....	1 00
Elyria. Presb. Sab. Sch.....	25 00
Fredericktown. A. H. Royce.....	10 00
Hampden. A. C.....	50
Hudson. Hiram Thompson.....	5 00
Kent First Cong. Ch.....	21 75
Marietta. Mrs. J. M. E.....	1 00
Marshall. Rev. H. C. Simmons.....	5 74
Martinsburgh. Church Property.....	33 00
Medina. N. B. Northrop.....	10 50
Mount Vernon. First Cong. Ch.....	83 83
Newark. Welsh Cong. Ch.....	13 45
Oerlio. Second Cong. Ch. \$24.72.—G. W. Tyler \$5. bal. to const. Mrs. CHARLOTTE J. TYLER, L. M.....	29 72
Painesville. First Cong. Ch. (of which \$5., from Mrs. Morley, <i>for Straight U.</i>	34 40
Plymouth. ESTATE of Henry Amerman, by J. H. Packer.....	100 00
Rawsonville. Rev. C. S. Cady.....	5 00
Saint Clairsville. Wm. Lee, Sen.....	5 00
Sheffield. Cong. Ch. <i>for student aid</i> , Atlanta U.....	20 00
Springfield. E. P. W.....	50
Toledo. "A Friend".....	1 00
Willington. C. Foote.....	2 00
West Williamfield. Cong. Ch.....	6 00
Williamsfield Center. Cong. Ch.....	1 00
Xenia. Mrs. Sarah S. Morton.....	5 00

INDIANA.

Michigan City. Cong. Ch. \$123.50, Sab. Sch. \$3.....	126 50
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ILLINOIS, \$768.55.

Aurora. First Cong. Ch.....	23 65
Avon. Mrs. C. Woods.....	2 00
Bartlett. Cong. Ch.....	5 43
Bone Gap. Cyrus Rice.....	5 00
Bunker Hill. C. V. A. Quick.....	5 00
Chesterfield. Cong. Ch.....	20 00
Chicago. E. S. Chesebrough \$100., <i>for the Debt</i> —Nathaniel Norton \$25.....	125 00
Chillicothe. R. W. Gilliam.....	5 00
Delaware. Cong. Ch.....	36 85
Dwight. Cong. Ch. to const. J. C. HETZELL, L. M.....	30 00
Dundee. Cong. Ch.....	17 00
Farmington. Cong. Ch.....	125 63
Forest. Mrs. E. S. Knights.....	3 00
Galburg. "Postal order".....	2 00
Harvard. Cong. Ch.....	2 00
Hennepin. Cong. Ch.....	4 42
Hutsenville. C. V. N.....	50
La Harpe. Cong. Ch.....	12 50
La Fayette. Mrs. D. J. Hurd.....	2 00
Lombard. Co. g. Ch.....	5 00
Maden. Cong. Sab. Sch. <i>for students aid</i>	2 70
Milburn. Cong. Ch.....	20 00
Newark. Horace Day.....	5 00
Onarga. Mrs. L. C. Foster.....	100 00
Payson. Cong. Ch.....	30 00
Princeville. William C. Stevens.....	12 00
Princeon. Cong. Ch. \$72.05, Sab. Sch. \$3.67.....	75 72

Roseville. Cong. Ch.....	30 35	Saint Cloud. Mrs. G. F. Milton.....	5 00
Sycamore. Cong. Ch.....	45 00	Saint Peter. Rev. T. S. W.....	1 00
Tiskilwa. Mrs. Harvey Bacon.....	5 00	Minneapolis. Plymouth Ch.....	46 78
Wayne Station. Cong. Ch.....	2 65	Rochester. O. O. Baldwin.....	2 00
Winnebago. "Friends," by N. F. Parsons	8 15		

MICHIGAN, \$187.98.

Adrian. Stephen Allen and Wife.....	10 00
Benzonia. "A Friend," for Talladega C.....	10 00
Fenton. Mrs. Priscilla Smith.....	5 00
Grass Lake. Cong. Ch. (ad'l).....	8 50
Hilledale. Mathews Joslyn.....	10 00
Jackson. "A Lady Friend".....	25 00
Michigan Center. Cong. Sab. Sch.....	3 28
Northport. Cong. Ch.....	12 20
Romeo. "A Friend," to const. GEO. B. LORD, HELEN LORD and FLORA M. LORD, L.M.'s	100 00
Saint Johns. D. Baldwin and Wife \$1.50, G. B. 50c.....	2 00
Vassar. Mrs. O. W. S.....	1 00
Victor. Dea. H. P.....	1 00

WISCONSIN, \$507.66.

Appleton. "G.W.P." \$10, Mrs. W. J. Allen \$5.....	15 00
Beloit. First Cong. Ch. \$116.18 Mon. Con. Coll. \$32.70 for Emerson Inst.—Second Cong. Sab. Sch. \$3. for a student.....	151 88
Delavan. Cong. Ch.....	19 33
Fort Atkinson. Jared Lamphear \$30, Rev. E. J. Montagne \$5.....	25 00
Geneva. G. Montagne.....	5 00
Janesville. First Cong. Ch.....	61 90
Menomonee. John H. Knapp.....	100 00
New Richmond. Cong. Ch.....	13 51
Oak Grove. Daniel Richard for student aid	5 00
Racine. Presb. Ch. \$12, S. B. Peck \$10.....	22 00
Ripon. Cong. Ch.....	55 67
Sun Prairie. Cong. Sab. Sch., for student aid	2 70
Wauwatosa. Cong. Ch. to const. Rev. Geo. W. NELSON, L. M.....	30 67

IOWA, \$233.17.

Belle Plaine. Rev. D. Lane.....	5 00
Burlington. Mrs. Hannah Everall.....	5 00
Chester. Cong. Ch.....	20 00
Danville. Rev. E. P. Smith.....	3 00
Dubuque. Cong. Ch. \$9.85, Mrs. L. A. Randall \$6.....	15 85
Dutch Creek. P. F. N.....	1 00
Fort Madison. Francis Sawyer.....	10 00
Independence. New England Cong. Ch. \$11.75, Mrs. R. M. H. \$1.....	12 75
Keokuk. Cong. Ch.....	78 00
Lyons. Cong. Ch. (\$30. of which to const. J. H. BARNUM, L. M.).....	40 00
Mason City. Cong. Sab. Sch.....	2 50
Monona. Missionary Soc.....	10 00
New Hampton. Woman's Missionary Soc.....	1 00
Osage. Woman's Missionary Soc.....	8 85
Stacyville. Cong. Ch.....	11 05
Tipton. Cong. Ch.....	6 17
Wayne. D. C. Smith.....	3 00

KANSAS, \$31.66.

Arkansas City. Miss M. E. Green.....	6 00
Brookville. Cong. Ch.....	5 00
Corinth. Cong. Sab. Sch., for student aid.	60
Fort Leavenworth. Adj. Geo. W. Baird bal. to const. Col. B. W. THOMPSON, L. M.....	5 00
Osborne. Cong. Sab. Sch., for student aid	1 08
Quindaro. Rev. S. D. S.....	1 00
Ross. Cong. Sab. Sch., for student aid...	1 47
Topeka. Mrs. S. Officer.....	5 00
Valley Falls. First Cong. Sab. Sch., for Selma, Ala.....	6 51

MINNESOTA, \$166.61.

Austin. Cong. Union Ch. \$41.44 (of which \$30. to const. R. B. WHEELER, L.M.) Mrs. S. C. Bacon \$10.....	51 44
Blue Earth City. C. A. S.....	50
Faribault. Cong. Ch.....	29 89
Hawley. Adna Colburn to const. Mrs. HARRIET W. COLBURN, L. M.....	30 00

Saint Cloud. Mrs. G. F. Milton.....	5 00
Saint Peter. Rev. T. S. W.....	1 00
Minneapolis. Plymouth Ch.....	46 78
Rochester. O. O. Baldwin.....	2 00

NEBRASKA, \$6.1

Beaver Crossing. Mrs. E. T.....	1 00
Strahmburg. Pilgrim Ch.....	5 00

WASHINGTON TERRITORY.

Skokomish. Cong. Mission Ch. of Christ and Sab. Sch.....	23 75
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DELAWARE.

Felton. Zalmon Dewey.....	2 25
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WEST VIRGINIA.

Charleston. Mrs. Sarah Neale \$125. for special purposes and \$30. to const. JOHN NEALE, L. M.....	165 00
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TENNESSEE, \$167.95.

Nashville. Fisk University.....	43 35
Memphis. Le Moyne Sch.....	119 60

NORTH CAROLINA.

Wilmington. Williston School.....	41 40
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SOUTH CAROLINA.

Charleston. Avery Institute.....	212 88
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GEORGIA, \$383.85.

Atlanta. Atlanta University \$106.50, Sales and Rentals \$13.50.....	120 00
Macon. Tuition.....	76 85
Savannah. Rent, \$150, Sales \$22, Tuition \$15.....	187 00

ALABAMA, \$765.30.

Montgomery. Pub. Fund.....	220 00
Selma. Pub. Fund \$485.—Cong. Ch. \$40.70 for Reading Room and \$9.60 for Pastors Salary—S. B. Turner 10.....	545 30

LOUISIANA.

New Orleans. Straight University \$136.50, Rent \$2.....	138 50
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TEXAS.

Paris. W. J. Evans.....	2 00
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GREAT BRITAIN, \$1,941.35.

London, Eng. Freedmen's Missions Aid Soc. by Rev. O. H. White .. £306.3s. —1,677 68.	
"Freedmen's Missions Aid Soc. for Liv- ingston Hall, £193.17s."	
Newport Pagnell, Eng. Richard Littleboy £25.....	135 36
Perth, Scotland, North Presb. Ch. £18., James Whittet £3., Lethendy Sab. Sch. 6s., Rev. I. Hay 2s 6d., by Rev. D. Morton	128 86

JAPAN.

Kobe. Rev. P. J. Gulick.....	10 00
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Total, \$16,469 19

Total from Oct. 1st. to June 30th.... \$136,232 55

Special donations received in May and June for
rebuilding Emerson Institute. \$60.94.

Charlotte, Mich. Coll. by Rev. W. B. Will- iams.....	20 94
New Haven, Conn., North Ch. "A Friend".....	10 00
New London, Conn., "A Lady".....	20 00
Danville, Iowa. Mrs. Harriet Huntington.....	5 00
Nebraska City, Neb., "Nebraska".....	5 00

WM. E. WHITING,

Asst. Treas.